



ADMINISTRATION BUILDING
Rosicrucian Park,
SAN JOSE, CALIFORNIA

A POSITIVE STATEMENT

The AMORC of North America has made the following positive, frank statement in its monthly magazine "The Mystic Triangle" for many years:

"Affiliated solely with the Rosicrucian Brotherhood, internationally known as ANTIQUUM ARCANUM ORDINEM ROSAE ET AUREAE CRUCIS with associated bodies operating throughout the world under the title of A. M. O. R. C. (or translations of the same). Adhering to the ancient traditions of the Order, the North American Jurisdiction was incorporated as a non-profit organization, and its name and symbols are protected by Registration in the United States Patent Office. The A. M. O. R. C. is not, and never has been, affiliated or remotely connected with any other fraternal or secret society or any cult or movement other than Rosicrucian; and its system of operation is distinctly different from that of all other fraternities in Constitution, Landmarks, Ritual and Teachings. It is the only fraternal organization in America represented in the International Rosicrucian Congresses."

(Interesting literature will be sent to all inquirers, without obligation.)

"WHITE BOOK C"

The Mysterious Origin of the ROSICRUCIANS



A Challenge of Facts
Accepted by
AMORC

1928

To the Members and Friends of AMORC

The matter contained in this pamphlet was originally prepared to be used in a personal reply to the person who made the public challenge. When members of the staff at Headquarters saw the great array of facts contained therein—facts which had not been published in America for some time—they believed that all members and friends would appreciate the *historical references* and valuable citations from ancient documents. Therefore it was decided to issue this matter in the form of a pamphlet for distribution among the members and prospective members of AMORC.

We have, therefore, no other purpose in the dissemination of this particular piece of literature, and trust that it will help all who read it to check up those facts which are of vital interest to every student of Rosicrucian history.

The Department of Publication,
Supreme Council of AMORC
for North America.

June 6th, 1928
Rosicrucian Park,
San Jose, California.



SEAL OF THE
SUPREME COUNCIL
OF AMORC OF
NORTH AMERICA

THE CHALLENGE ACCEPTED

A DETAILED REPLY TO THE STATEMENTS MADE BY THE ROYAL FRATERNITY ASSOCIATION.

A LIVELY DISCUSSION

We all enjoy a lively discussion of truth and an intense search after facts. Students of modern mysticism and mystical knowledge are especially fond of research and the quest of the evasive.

Among all the truths that may be veiled and appear to evade the touch of familiar acquaintance, none is more difficult of approach than *mystical truth*, and none is more pleasant as a companion when once secured in the consciousness.

To the seekers of such truth the finding of definitely stated facts constitutes a rich reward for time and effort spent. And, there is nothing more disconcerting, more discouraging, and more vexatious than *veiled insinuations* lacking any substantiation, or *wilful misrepresentation* lacking even the color of veracity.

These things do, however, lead to lively discussions—lively indeed! They tempt the casual inquirer to peer beneath the surface. They argue for more investigation. They force hidden facts, obscure points, minute details, to be paraded in the bright light of serious observation, and bring a very desirable result—*illumination*.

THE MYSTERIOUS ROSEY CROSS

There is perhaps no other subject in the domain of occult research and mystical study that grips the seeker for mystical knowledge like the subject of the Rosey Cross or the *Fraternity of the Rosicrucians*. Fascinating in its elusiveness, romantic in its history, alluring in its offers of profound wisdom, and seductive in its withdrawals from intimate contact.

For many centuries the term *Rosicrucian* and the title *Rosae Crucis* have been the keys by

which ancient and modern books on arcane subjects have been guaged and unlocked. And, the merry game of search and research carries on today in more universal and enlarged activity.

Who and *what* are the Rosicrucians? Whence came they? Whither do they go? These are the questions being asked by thousands in America today.

MANY ANSWERS TO THE QUESTIONS

And, there seem to be many and varied answers to the questions asked. Too much so for the illumination of the mind of the inquirer, and too misleading for the mind of the lover of truth.

There is no reason for the continuance of veiled allusions and indefinite statements in this century, in regard to the Rosicrucians. The reasons which made such things advisable in the years gone by, and in *foreign lands*, do not exist today, and in *America*. Hence, the spirit of open, frank, confession is not only expected but appreciated when found by the student of mysticism.

THE TRUTH UNVEILED

Believing in this spirit of frankness, the AMORC, representing the *modern* activities of the Rosicrucians throughout the world, made bold to reveal its associations, purposes and plans in its literature when it began its new cycle of American activities in 1909. From a few, little known, occult and oriental philosophical movements in America came prompt criticism of our venture into the frank confidence of the seekers, and we were implored to retreat to that quality of *conservatism* that borders on concealed and shadowy evasions. At once the lively discussions began. Strange as it may seem, none of the very fine metaphysical movements in America, and none of the foreign branches of the Rosicrucians, none of those jurisdictions of the Fraternity of the Rose Cross which had for years labored in difficulty under the ban against frankness, protested against the American freedom of speech. They *admired* it—they gloried in it—and prayed that the day might come when they too could reveal their ac-

tivities, their meeting places and their invitation to the inquirers to come and share their knowledge.

A BEAM OF LIGHT WAS CAST

Why should any in America resent the bright and cheerful light of the Rosicrucian propaganda? Public meetings that were select, dignified, rich in ineffable understanding, and attended by men and women of culture. Magazines that were beautiful in design, typographically attractive, filled with inspiring lessons. Newspaper articles that revealed facts long concealed, and awaited and desired by thousands of searching minds. Such beams of light as these causing dissension? It would seem incredible. Still, it proved to be so. For in the shadows of contented isolation, and the tombs of unfathomable *mystery*, there were revealed a few *occult* and *mystical* pretensions which found the *light* of wide publicity very disconcerting.

Protest, challenge, criticism, and vain offers of *mutual consideration!*

Nothing, however, grows like frankness with the American public.

The AMORC in a few years was nationally organized, stabilized, accepted, and approved. It was a victory for true *Rosicrucian* principles.

THEN CAME NEW PUBLICITY

Realizing the value of nation-wide publicity and the power of the open word, those who had challenged in secret, *rushed into print*. The AMORC had presented its claims in logical form. Its statements were rational. Its proffers were kindly and understandable. But now came confusion. If those who had failed through private challenge could confound the mind of the seekers with pretentious claims and counter claims, a state of unrest, doubt, and anxiety might check the rapid growth of the AMORC brotherhood in America—and *that* was desirable at any price.

Circulars were mailed to limited mailing lists of confidential inquirers by those who sought to create confusion. Cheap literature, lacking the dignity, the ethical imprint, of a Rosicru-

cian body, found its way to the home of those who sought to broaden their knowledge of the Order of the Rosy Cross. Bombastic booklets, unsigned and boasting veiled authorship, were mailed to newspaper editors, civic bodies and government officials—much to their amusement, surprise and polite rejection.

And, the very merry discussion became prolific in certain places, and rather bored and represented in many other places.

Like the Rock of Gibraltar stood the large army of AMORC Rosicrucians in their faith and loyalty. There seemed to be no profit to the challengers.

A BEWILDERING ABSURDITY

Finally there passed through the mails to those who had little knowledge of the real history of the Rosicrucians in any part of the world, a yellow booklet, unsigned and undignified, but ecliptic in its profusion of misstatements and veiled insinuations.

It was so extremely abortive of its purpose, all Rosicrucians believed, that it was self-condemning.

However, it awakened the interest of many hundreds in the inferences of the Rose Cross Order, and they in turn demanded *facts* and more *light*.

The new booklet proclaimed itself to be:

A DECLARATION, AN ACCUSATION, A CHALLENGE.

It was issued by an organization that has operated for a number of years *under various names* and now calls itself THE ROYAL FRATERNITY ASSOCIATION, Inc.

It claims to be a book written by the President of the Association, and that the Association includes every form of Rosicrucianism *throughout the world*, and many other occult societies of its own invention or *adoption*.

The absurdity of the claims and accusations are highly apparent to even a casual reader, but since hundreds say they have found others in doubt, and since the gauntlet has been thrown down and the discussion intensified, we believe that AMORC is justified in accepting the Royal Fraternity Association's *challenge to deny their misstatements if we can, and WE CAN!*

Here Begins the Discussion

Argument No. 1

The President of the Royal Association who is R. Swinburne Clymer (but does not reveal that name in his yellow booklet) claims that the AMORC and any or all other Rosicrucian bodies in America are "illegal" (a term having more serious significance than he even *attempts* to prove) because "he is the *successor* of one Dr. P. B. Randolph who established the first Rosicrucian ORDER in America," and since Dr. Randolph was the true Grand Master "of the entire world" he alone had authority to establish the Order in America.

These are serious statements, *if true*. Let us delve into ancient Rosicrucian records and see what facts we may quickly pick from *hundreds* of authentic books at the disposal of all seekers. Differing from Dr. Clymer, we will make a note of the names of the authorities we consult, so that we will not have to quote *one of our own books* as Mr. Clymer always does, and can do, since he does not reveal his name in either case.

THE FIRST AMERICAN ROSICRUCIANS

(a) Did Dr. Randolph establish the *first* Rosicrucian body, group, lodge, society, movement, organization or fraternity on American shores? That is Mr. Clymer's positive claim.

We find quite easily, in the Congressional Library at Washington, in the Scottish Rite Library in Washington, in the Historical Society of Pennsylvania and in dozens of other Libraries and historical rooms, the records of the first Rosicrucians in America. They came from Europe in accordance with the plans of the *Imperator* (not merely a local Grand Master) of Europe, and came in 1693-4 to Philadelphia prepared to establish a permanent Rosicrucian Brotherhood, Order or Fraternity, *and did so*. Their first and last buildings are

still standing and they remained in the same territory until 1801, then scattered throughout the American continent. The complete story of these "true Rosicrucian Mystics, who came in a body to these shores in the year of grace, 1694, under the leadership of Magister Johannes Kelpius," an officer of the Order of Europe, is told in a very large and beautifully illustrated volume written by Julius Friedrich Sachse, Historian of the Pennsylvania Grand Lodge of Freemasonry and possessor of many early Rosicrucian jewels, books, records and manuscripts, and Life Member of the Historical Society of Pennsylvania and other societies. The book was published in 1895 in Philadelphia, and has been read by thousands of students of Rosicrucian literature, and has been referred to by many eminent writers on the subject of the first Rosicrucians in America. Therefore Mr. Clymer should know the facts contained in the book. He should also have seen an article on the life and work of these first American Rosicrucians which appeared within recent years in the New Age magazine, official organ of the Southern Jurisdiction of the Scottish Rite in Washington.

The facts contained in these books and magazine articles have been shown to Mr. Clymer and he refrains from speaking of them and makes his claim that Dr. Randolph was the first Rosicrucian organizer in America in the year 1858.

That was precisely 158 years *after* the Rosicrucians established their *authorized* headquarters in America. That settles that point.

A "GRAND MASTER OF THE WORLD"

(b) Was Dr. Randolph "Grand Master of the Rosicrucian Order for the entire world?"

That would be quite a unique position, *if true*; but we seem to sense that the title "Grand Master" is not one that is applied to a person having power or authority over more than a local division of some jurisdiction. So again we turn to very dependable records of the past and present, in America and foreign lands. We find, first of all, that officers of the Rosicrucian Order or fraternity or brotherhood in foreign lands, held various titles in accordance with their territorial authority. We find that

there were *Masters* of single lodges, *Grand Masters* of several Lodges in one province, district or section of a country, *Supreme Grand Masters* of entire countries, and *Imperators* or *Heirophants* of certain sections of continents. We find that only the *Imperators*, *Heirophants* or Council composed of all *Grand Masters* of one country or jurisdiction had authority to regulate the affairs of the Order. All that seems reasonable and consistent. We find nowhere, in not a single book of the hundreds available, nor in a single one of the hundreds of authentic Rosicrucian manuscripts in all the foreign libraries, nor in one of the half dozen authentic histories of the Rosicrucian Order, nor in a single one of the Freemasonic Encyclopaedias or Histories (all of which deal with the various phases of the Rosicrucian fraternity) any reference to any person at any time ever holding the position of *Grand Master*, *Imperator*, *Supreme Master*, ruler, chief or head of the Rosicrucian Order or fraternity or brotherhood *throughout the world*. On the other hand we see immediately that each country had its own chief, its own high officer, and there could not have been any *Grand Master of the entire world*.

IMPORTANT HISTORICAL FACTS

We also find in the well-known Falkenstein manuscripts the reference to Count Keiswetter as "*Imperator of the Rose Cross Order in France*," and in other manuscripts other *Imperators of Europe* are mentioned. Keiswetter mentions Johann Friesen as one of the eminent Rosicrucian *Imperators of Europe*. So does Sedir in his historical writings of the Order. Then there was Cornelius Agrippa, the *Imperator* in 1507 as mentioned by Prof. Bolland in his historical writings, who also refers to Airanaeus Philalathes and his investment with the authority of *Imperator* in another place. Then there is the mention in Richelieu's memoirs of P. Gautier, the *Imperator Rosae Crucis of France*. And, most notable, there was Eliphas Levi (the Abbe Louis Constant) who was *Supreme Grand Master of the Rosicrucian Order in France* for many years before and after 1875—the very years Mr. Clymer

claims that Dr. Randolph was establishing his "*Rosicrucian*" society in American as "*Grand Master of the entire world*." How came all these and many, many more *Supreme Masters* and *Imperators* to be cast aside for the selection of a man who had no Rosicrucian record of any kind to be "*Grand Master of the entire world*." For, in all the historical records of Europe Dr. Randolph's name does not appear as a *Grand Master for any country*, and in all the long list of hundreds of books dealing with Rosicrucian principles which one finds in the international bibliographies of Rosicrucian books, Dr. Randolph's name does *not* appear there even once with the title of a real Rosicrucian book.

Whence came this man who suddenly becomes *Grand Master of the world*? That he attended the same lodge sometime attended by Napoleon may be accepted as true—there being no records of such events; that he was honored while in France with the honorary title of "*Grand Master*" for the duration of his connection with that Lodge, we will accept, as we have in the past, on Mr. Clymer's statement. But when that honorary title is now broadened to cover "*the entire world*" and this unknown man becomes the ruler over hundreds of other eminent Rosicrucians of recorded position in the Order—then we cease to accept statements. So, that settles that point.

PRESENT "GRAND MASTER OF WORLD"

(c) Mr. Clymer claims that he has succeeded to the authority once possessed by Dr. Randolph, and is, therefore, the present *Grand Master of the entire world* and has the sole authority in matters *Rosicrucian* in America at least.

Let us investigate again. There are several highly dependable, strictly reliable, well-known histories of the Rosicrucian Order from the earliest days of civilization to the present time. One of them is the History of the Rose Cross, by Fr. Witteman, a member of the Belgian Senate. This book has been published in French and other languages. Nowhere in it do we find Dr. Randolph mentioned, nor his American "*Rosicrucian*" foundation work, nor

Mr. Clymer's name and his authority in America, nor his Royal Fraternity Association. We turn to many other books. We have the same result. We look at the list of Rosicrucian bodies invited to attend conferences in Europe—and find no mention of Mr. Clymer and his unique Association. We write to the various Rosicrucian chiefs in Europe and find that they never heard of his Association and do not know him. (Please note that we make inquiry of Rosicrucian bodies in Europe, not of Governmental representatives, Consuls or others who have no access to Rosicrucian records.) We write to such men as the Grand Secretary of the Rosicrucian Order in England. He does not know of the Royal Fraternity Association as a Rosicrucian body; and others politely ask: "Why does it not operate under the Rosicrucian name if it claims to be one of the world branches of the Order?"

"NO INTERNATIONAL ORGANIZATION"

And, lastly, if the Royal Fraternity Association is the authorized American representative of the world-wide Rosicrucian organization, why does not the international headquarters in Europe *immediately* prevent AMORC in America from maintaining fraternal relations with the European branches, or, really, why does not the real order stop the AMORC altogether? That seems like a logical proposition. Mr. Clymer, however, says that there is no international organization, there is no superior body of officers representing all the various jurisdictions, there is no *one supreme body* of Rosicrucians who have the right, authority or privilege of controlling the activities of Rosicrucian bodies anywhere. If that statement is true, and if such a surprising situation could exist after hundreds of years of world-wide activities of the Rosicrucians, *then anyone, any person, any group of persons* may form a Rosicrucian society, brotherhood or Order in any land and continue to function without molestation.

WHENCE CAME AUTHORITY?

Here Mr. Clymer steps in to say that while no one in Europe or no group of persons any-

where in the world have any authority to regulate Rosicrucian affairs, *he alone* has exclusive authority for the United States, or North America and the isles of the sea, if not for the "entire world." If he has that authority or right as successor to Dr. Randolph, and if Dr. Randolph had that right from some group of men or some authorized supreme council of Europe, why does that supreme council fail to stop AMORC? And, if there is not and never has been any supreme council or body for the world-wide activities of the Rosicrucians, where, then, did Dr. Randolph and Mr. Clymer get their authority? This should settle the last point of argument number one. The reader may easily judge as to whether Mr. Clymer has supported and proved his contention.

Argument No. 2

The discussion having become quite lively now, let us take another group of related points of the contentions of the Royal Fraternity Association.

"ORDER STARTED IN 1616"

(a) Mr. Clymer contends that his Royal Fraternity Association is based upon the foundation of the Rosicrucian order originated and established by Christian Rosenkreuz in Germany in the seventeenth century. In other words Mr. Clymer is one of those very few students of Rosicrucian mysticism who still believes the erroneous accounts published in several of the American encyclopaedias of *past years*. He believes, as all his literature shows, that "Christian Rosenkreuz" was the originator of the *first, the only, the original* Rosicrucian movement in Europe, and that from that German body has come all authority for every Rosicrucian body in the world. Secondly, he modifies that belief by saying that he knows that the Lutheran clergyman, *Andrea*, was the real author of the "Christian Rosenkreuz" documents known as the "Fama" and the "Confessio" issued in Germany in the 17th century. He says, on page 13 of his yellow book: "The beginning of the Rosicrucian Order or Frater-

nity, as *such*, dates from the seventeenth century when Johann Valentine Andrea, not Lord Francis Bacon as erroneously claimed by some uninformed writers, signing himself Christian Rosenkreuz, published a number of pamphlets

BACON OR "ROSENKREUZ?"

Please note that Mr. Clymer is aware of the fact that some writers (really a great many, and most of them prominent historical writers) have stated that Bacon wrote the Rosenkreuz pamphlets, but he discards that statement, claims the writers are misinformed, and sticks to the long exploded theory that the Order dates from the seventeenth century.

If this president of the Royal Fraternity Association was a part of the world-wide Rosicrucian movement he would surely have access to books, manuscripts, and papers which would make him change his statements because of the very absurdity of their inconsistencies. But Mr. Clymer, successor to the *Grand Master of the Rosicrucians for the entire world*, does not know the following facts—which seems passing strange for a Grand Master.

DID NOT START IN GERMANY

For instance: He does not seem to know that the "Fama" and the "Confessio" distinctly state that the new *birth* of the Rosicrucian fraternity or order in Germany was but the *continuance* of the very old organization. Both of those documents tell how Christian Rosenkreuz was an officer of the Rosicrucians centuries before. Hence, it did *not* have its first foundation either in Germany or in the seventeenth century.

Furthermore, Mr. Clymer does not seem to know, as he should if he were the real Grand Master for the entire world, that the Rosicrucian order, the *Order Rosae Crucis* (which has always been the true name of every authorized branch), was THOROUGHLY ESTABLISHED IN MANY LANDS before the publication of the "Fama" and the "Confessio." He *admits* that he "knows" there were no societies or fraternities Rosae Crucis before the years 1615-1616 when the "Christian Rose-

kreuz" pamphlets were issued. But, let us turn again to historical evidence and see if what he "knows" is *true*.

ORDER IS VERY OLD

The famous Falkenstein manuscripts show that the order Rosae Crucis was well established in certain parts of Europe in 1374.

Figulus, the well-known writer of mystical literature issued a definite publication in the year 1607 (which was before the publication of the Rosenkreuz pamphlets) and refers therein to a previous birth of one of the cycles of the Rosicrucian order in Europe in the year 1410.

P. Gautier, who was an officer of the Order and a nationally esteemed authority on such subjects, states that the year 1410 was the date of the previous new cycle of the old Order Rosae Crucis.

Michael Maier, one of the highest officers of the Order in Europe, and author of many of the finest books on mysticism, states that in the year 1413 the new cycle of the Order was generally recognized as the great period of activity.

Kaiswetter, another officer of the Order, tells us in his writings that Friesan or Friesau was "Imperator" of the Order in 1468. And Sedir, another authority mentions the same Imperator for that period.

The eminent Cornelius Agrippa, one of the greatest mystical writers, whose books are still beloved, organized a branch of the Order Rosae Crucis in a section where the members sought a Lodge, in the year 1507, and Brother Philalathes was "invested with the power of Imperator."

A letter from the well-known Dr. Landalf of Lyon, France, addressed to Agrippa, and preserved by Prof. Bolland in his records, shows that in 1509 he was familiar with the Order and the *Imperator* at that time.

ORDER HAD MANY CYCLES

Paracelsus, while a student in the University of Basle, (Switzerland) was admitted into the Lodge Rosae Crucis in Basle by the Abbe of

Sponheim Johann Trithemius, who was also Agrippa's former *initiator*. This was in the year 1530.

Heinrich Khunrath, eminent Rosicrucian Grand Master in the German-Austrian countries, and recognized today as a wonderful teacher of Rosicrucian and mystical subjects, published a book dealing with the Rosicrucian principles with the approval of the Emperor Rudolph. This was in 1598.

Records show that a great convention of Rosicrucians was held in England in the year 1604 on the occasion of the birth of the new cycle there. (This was the fourth cycle for England's Rosicrucian Order).

FIRST CYCLE IN GERMANY

A Rosicrucian manuscript preserved in Cologne, written by Brother "Omnis Moriar" shows that there was a Rosicrucian lodge in that city in the year 1115. (This was the first cycle in Germany).

The "Rosary" of Arnold De Villanova, another officer of the Order, speaks of the Order in 1230.

In Denmark there are records which show that the King of that country was the head of the Rosicrucian order there, and that the Order was existing there as far back as 1484. (This was in Denmark's first cycle).

Records show in various Rosicrucian histories that a Rosicrucian Lodge was active in Luninberg in 1571 in co-operation with another in Holland.

A Manuscript entitled "Echo of the Society of the Rose-Croix" is dated 1597 and plainly indicates that the order was well established then.

THE FACTS REMAIN

We need not quote more of the ancient references, for it would take too many pages to do even fair justice to the list. But, can anyone say that "the Order dates from Germany in the seventeenth century" and say it with truthfulness? Such a claim would be a denial of the very landmarks of the Order which are

filled with traditions of the past, and it would make prevaricators of hundreds of eminent writers. And, what would you do with the books that *were* written before the seventeenth century which mention the Order Rosae Crucis, its Lodges, its Imperators, Supreme Masters and many, many Grand Masters? We believe that this settles point number one in the second argument. Is Mr. Clymer able to support his contention of the non-existence of the order before the Rosenkreuz pamphlets were issued in 1615-1616?

BACON AS IMPERATOR

(b) And, had Bacon nothing to do with the Rosenkreuz pamphlets as Mr. Clymer insists? He claims that the order derived its name "Rosy Cross" from the name *Rosenkreuz*, and that Andrea wrote the pamphlets.

First we find that the order not only existed prior to the Rosenkreuz pamphlets, as shown in the foregoing statements, but the order was *universally* known as the Rosy Cross fraternity, or in Latin as the *Order Rosae Crucis*. (Please bear in mind that most of the histories, documents and manuscripts contained much Latin, and the Latin name of the Order was generally used, as it is today throughout the world, in all official statements.) So, in the foregoing list of references we have ample proof of the use of the term Rosy Cross and Rosae Crucis centuries before the Rosenkreuz pamphlets were written.

ANDREA NOT THE FOUNDER

Did Mr. Clymer ever read any of the historical records about the private life of Francis Bacon? Quite evidently not. Still, he should have been able to get and read one book that contains extracts from hundreds of these other records. That book is by Mrs. Henry Pott. She has written much on the Life of Shakespeare and Bacon. Her books are so dependable that they have been quoted by many other writers. The one book she wrote to which we have reference deals with Bacon as the Imperator of the Rosicrucians for sections of Europe prior to and during the new birth of the Order in Germany—1606 to 1616, the

years of new German cycle. She shows who his deputies or assistant officers were in each country, how he himself visited some of the branches, how all preparations were made for the public announcement of the *new birth*. This is but one authority—and quite sufficient for this limited space—to prove Bacon's authorship of the Rosenkreuz pamphlets. If more is needed, we need only note that the same mysterious signature appears in Bacon's "New Atlantis"—an admitted Rosicrucian publication—as appears several times in the pages of the Rosenkreuz pamphlets. And, lastly, Mr. Clymer does not seem to know that Andrea himself wrote a book disclaiming and ridiculing the statement that he was the author of the Rosenkreuz pamphlets, and that he had anything to do with the Order. This should settle point number two of Mr. Clymer's second contention.

Argument No. 3

Now, in the very intense moment of our lively discussion, we come to a restful moment, an amusing moment. Mr. Clymer rises to give us the passing pleasantry. He brings forward this gem of contention from page 6 of his book, the *Philosophy of Fire*, and from page 10 of his unique history of the Rosicrucian order as he would have it.

"I first gave to the world the facts, concerning the name 'Christian Rose and Cross' and 'Christian Rosenkreuz,' and I boldly challenge the wide world for proof to the contrary. All others that use this are copyists pure and simple." Then he states that he first gave this knowledge to the world in his first book published in 1904 and copyrighted by him in 1903. He further adds that since all others have stolen from his copyright book, and since copyrights are valuable assets to him, all others using the story of Christian Rosenkreuz are—well, he uses many names for them, and claims they are "illegal" for using *his* story.

AN IMPOSSIBLE CLAIM

(a) When the smile wears off we see the *astounding* false pretentiousness of his state-

ment. Can he really mean what he says? Yet, he says "I boldly challenge the wide world for proof to the contrary." That is the broadest claim a man can make, and he has said it often and has influenced many minds with the *buffoonery* of his claim.

So, we turn again to ancient records and see what we find to either prove or disprove this **VERY IMPORTANT POINT**—the one Mr. Clymer threatens to use as a basis for *legal* action against all Rosicrucian organizations!

NO MYSTERY AT ALL

First we note that the pamphlets signed "Christian Rosenkreuz" were written by someone (we know it was Bacon) for the purpose of arousing public interest in the *new cycle* of the Order in Germany. Not one who reads those pamphlets believes that the name "Christian Rosenkreuz" is the name of a *person*, for any German student will tell you that the word Rosenkreuz means "Rosy Cross," or of the *Rosey Cross*. It is still used in Germany that way, and was for years before the pamphlets were written. And, any German will tell you that the phrase "Christian Rosenkreuz" means either the *Christian Rosy Cross* or the *Christian of the Rosy Cross*. You would not have to explain that to anyone who knew even a little of the German language, nor that it was merely a pen-name for *some unknown person*.

These pamphlets came into public distribution between 1615 and 1616. And, at once there also came into publication a host of explanatory ones. It was found that the first ones, to which Mr. Clymer refers, were too veiled, too vague, and left too many persons suspecting various persons of the real authorship. So, officers of the Order in other lands, some right in Germany, and mystics generally who knew the facts, issued new and more explanatory pamphlets, telling what was really meant by the two first pamphlets signed by "Christian Rosenkreuz." Now, Mr. Clymer says he was the **FIRST** to do this explaining, and that he did it in 1903-1904, and challenges the wide world to disprove his claim. So, here is the proof he did not know existed:

VALUABLE REFERENCES

Gabriel Naude, eminent French Rosicrucian and mystic, wrote one of the best explanatory books, entitled: "Instruction a la France, sur la Verite, de la Histoire des Freres de la Rose Croix." (Instructions to those in France on the *truth* of the history of the Brothers of the Rosy Cross.) This was published in Paris in 1623. That was two hundred and eighty-one years before Mr. Clymer published his explanation.

In Germany one of the officers of the Order, John Bringert, published explanatory versions of the pamphlets with a "Confession of the Faith of the Fraternity Rosae Crucis," in 1615, and this has been widely copied by later historians. His explanation was published two hundred and eighty-nine years before Mr. Clymer published his book.

Robert Fludd, the very famous Rosicrucian, brought out his explanation as early as 1617 and in it discussed the general activities of the order in Europe. That was over a hundred years before Mr. Clymer was born.

Michael Maier, the high officer of the Order in Germany wrote a book entitled "Themis Aurea, the Laws of the Fraternity Rosae Crucis." This book explained the purposes of the *new cycle*, the cause of the "Rosenkreuz" pamphlets and the wide activities of the order Rosae Crucis. The book was published in Frankfurt in 1618—two hundred and eighty-six years before Mr. Clymer "first" told the story.

IN ENGLISH LANGUAGE?

But, Mr. Clymer may say that he means that he *first* told the story in the *English Language*. Well, let us see. We find that Michael Maier's book of explanation was translated into English and dedicated to Elias Ashmole, the eminent Rosicrucian Master of London, and issued through the Lodge members in London in the year 1656. That gives us an English version two hundred and forty-eight years before Mr. Clymer printed his version in his little print-shop in Pennsylvania as a *Great Mystery Solved*.

We could go on now and cite versions and translations, explanations and expositions of the "Christian Rosenkreuz" pamphlets and mystery (?) until we filled a dozen of these pages, for those pamphlets have been translated and reissued in almost every known language for hundreds of years.

IN AMERICA?

Perhaps Mr. Clymer means that he was the *first* to translate those pamphlets and explain the meaning of the name "Christian Rosenkreuz" in America—the land over which he rules as *Grand Master of the entire Order*. We shall look into that possibility, for surely the man does mean *something* by that claim which he defies the wide world to disprove.

We find that among the many *strictly American* publications of the "Rosenkreuz" translations into English, with explanations, are two very important ones:

The "History of Freemasonry," by Albert G. Mackey, one of the few recognized standard references for all of American Freemasonry. It is a large set of books in many volumes, beautifully illustrated and thoroughly exhaustive. We find in Volume Two of that set very careful presentations of the "Rosenkreuz" pamphlets as well as a long story of the origin of the Rosicrucian Order, the purpose of those pamphlets, their effect on the public, the many that were written explaining the "seeming" mystery, and other interesting matter. Those books were issued in America and "copyright 1898" with ALL RIGHTS RESERVED. This volume makes very plain that the "Christian Rosenkreuz" title on the pamphlets was a figment of fiction to hide the real author's name and was only a *symbolical* name. So, that "Mystery" which Mr. Clymer says he revealed for the first time in America or the world, was well revealed in this country a number of years previously.

MYSTERY WELL EXPLAINED

And, in another *American* encyclopaedia of Freemasonry, edited by Robert F. Gould, we

find a very exhaustive explanation of the "Rosenkreuz" pamphlets, quoted from many ancient versions and explanations; and we find there again the explanation that the name *Christian Rosenkreuz* means in Latin *Christinus Rosae Crucis*, or in English "the Christian, which he certainly was, of the Rosy Cross." This explanation is taken from old books by the author, and yet Mr. Clymer says he was the first to tell it to the world. That settles one more point, and if any proof were needed to show that the Royal Fraternity Association president is simply writing preposterous claims and challenges simply to dumbfound or confound truth seekers, this one *expose* of misstatement is sufficient to condemn all his claims of any nature.

HISTORICAL FACTS "STOLEN!"

(c) And, keep in mind that he says that all Rosicrucian writers have copied *from him* and he makes a pretty strong claim of "illegal" actions by those who "stole" from his *copyrighted* books. From whose copyrighted books did he secure his old story of the *Rosenkreuz* mystery? Mr. Mackey's volumes were published in 1898, and were copyrighted and fully protected with all "rights reserved." If the copyright law can apply to protecting *historical facts* regardless of *what words* are used to state them, then Mr. Clymer and his Philosophical Publishing Company have violated all kinds of copyrights. Thus ends the third argument.

Argument No. 4

We are surely finding much light on the history and activities of the Order, and we are delighted with our discussions. These things should have been put into book form long ago. Someday we may even amend them with other pages of facts.

Mr. Clymer says that the *real* Rosicrucian order or fraternity or brotherhood—meaning his own organization—has only three grades or degrees, and that these are simply stages of

growth in a spiritual sense, and have nothing to do with initiation ceremonies; and that there are no *ceremonies* of *any kind*. He also says that the Third Degree is known as the "Exalted Third." He also says that there are neither *fees* nor *dues* in the real order and that, therefore, *he has none in his society*.

GRADES OF THE ORDER

(a) Every student of occult literature knows Mr. Arthur Edward Waite, the eminent Masonic and Rosicrucian historian and writer on the highest phases of mysticism. His score of books are beautiful contributions to the highest and most inspiring literature in the field of occultism. Mr. Waite shows in his *History of the Rosicrucians*, his *Encyclopaedias of Freemasonry*, and in other books, that the ancient original Order of the Rosicrucians had many degrees, and he shows that in the past hundred years and up to the very present day, the true and **ONLY** Rosicrucian Order or Order Rosae Crucis or Fraternity of the Rosey Cross, or Ordre Rose Croix, has **NINE** active degrees with initiations in regular Lodges, with *ceremonies* quite elaborate, dramatizing the work of each degree and the studies, and **THREE** additional psychic degrees of initiation **NOT** given in Lodges. These last must be attained. And, no third grade—in fact no grade—is call the *Exalted Third* in any Rosicrucian Order, or Fraternity, but the one on paper conducted by Mr. Clymer. We cannot find the title "Exalted Third" in any list of degrees anywhere else.

In the Third Edition of the very exact and complete *Histoire des Rose Croix*, issued in several languages year after year, and edited by Fr. Wittemans, a member of the Belgian Senate, we find in many places references to the various degrees and grades of the Order in all lands and we do not find any references to "just three degrees" but rather a list of the **NINE** active degrees as used by AMORC in all lands as is befitting any part of the Rosicrucian Order. And, the third degree is not named anything like the name Mr. Clymer gives his third degree. So, we credit Mr. Clymer with that *original item* which none has

"copied" from him and which remains safe under his "copyrights."

CEREMONIES AND RITUAL

(b) In regard to there being no *ceremonies*, we wonder at once why all the ancient manuscripts, books, and records of the Order, refer to the establishment of so many local Lodges, so many places of "ceremony," so many ritualistic officers (officers whose titles plainly show that they had to do with ritualism only) and the pictures—old drawings—of symbolical ceremonies. So, we look into several records for an explanation and we find:

A record of the initiation and admission into full membership in the Order of one Dr. Bacstrom, for instance, whose record is quoted in a great many books because of its detailed description. It records the initiation of the Doctor in the society of the Rosa Croix by Le Comte De Chazal at the Island of Mauritius, on the 12th of September, 1794. The record of this particular ceremony was found in the library of Frederick Hockley, a well known antiquarian who was interested in De Chazal's life, for De Chazal was Supreme Grand Master at the time.

In the 4th paragraph of promises made by the initiate in this record appear these words: "I do promise that I will . . . initiate and receive such person (or persons) as a member or apprentice into our society, in the same manner as I have been initiated and received."

49 DEGRESS FOR \$10?

What kind of initiation did that refer to? An ethereal one? A spiritual one or an *imaginary* one like those you get by buying "*forty-nine* of them in *one book for ten dollars*," in the manner which Mr. Clymer adopts with his books? We look a little further and see that in the original *Fama* issued under the symbolical name of Christian Rosenkreuz in the seventeenth century, there is a final answer about the *actuality* of ceremonies. There we find that the Rosicrucians "use two sacraments, as they are instituted, with all forms and ceremonies."

Note the plurality of the words *forms* and *ceremonies*. That settles this point if any proof were needed. But, since we find all records refer to such officers in the order as: Guardian, Chaplain, Conductor, Herald, Precentor, High Priest, and many others, we know that their duties were not to *sell books* of teachings at varying prices according to the gullibility of the buyers, but to *sacredly* conduct ceremonies, of which Mr. Clymer knows nothing.

FEES AND DUES

(c) As for fees and dues, every fraternity that must maintain operating expenses is at liberty by every law of ethics to charge such nominal fees as will meet the costs of maintaining the Order. The Rosicrucian Order, however, never sells any books of teachings, NEVER HAS and NEVER WILL, despite the fact that this is the principal business of Mr. Clymer. The small monthly fees paid into the Order pay for rent, light, heat, postage for notices, and similar operating expenses, and the PRIVATE, MANUSCRIPT-FORM LESSONS of the Order are GIVEN FREE without cost to those who have been tested in preliminary grades covering months of preparation and finally admitted into the Order as members with proper ceremony like every other regular fraternity of any kind. That is how AMORC operates throughout the world, including this country of America.

FIFTY DOLLAR "DONATIONS"

Does Mr. Clymer charge fees or dues? He says he does *not* and therefore his organization is *real* and all others are *clandestine*. We look for evidence again. We find that when a person attempts to get more of Mr. Clymer's *real* "Rosicrucian" teachings than he gets from such Clymer books as "Race Regeneration Mystery of Sex, a Course of Instruction on the Right Use of Sex," or from "The Rose Cross Aid Cook Book," he then receives from Mr. Clymer an application form for membership in his "Rosicrucian" body and this statement over his signature:

"TO ENROLL IN THE ORDER IT IS REQUIRED THAT THE ASPI-

RANT COMPLETE THE ENCLOSED APPLICATION — OBLIGATION CAREFULLY AND RETURN TO US WITH A DONATION OF \$50.00 (FIFTY DOLLARS) TO HELP COVER THE LEGITIMATE EXPENSES INVOLVED IN THE TRAINING AND GUIDANCE NECESSARY."

And in his yellow booklet Mr. Clymer further states that "All aspirants who seek to enroll in the great work must first secure and read" three of Mr. Clymer's personal books, costing about ten dollars minimum, or fifty dollars *if possible*. That would make a minimum of \$60.00 as an initiation, or entrance, or membership fee (enforced, requested, demanded *donation*). The AMORC in America and all lands requests *only Five Dollars* as a registration fee from all applicants, and this fee *includes not only the first degree initiation, but entrance into each of the successive nine degrees* when and as qualified.

Therefore, we see that Mr. Clymer's contentions about the large enrollment fees of AMORC are not only insincere but deceptive in the impression they are designed to create.

Furthermore, in his own version of Dr. Randolph's draft of his "original" Rosicrucian movement, of which Mr. Clymer is the successor, the rules call for not only an initiation fee, but a "monthly tax" from all members. (See page 159 of Mr. Clymer's own book). With the settlement of this third point we find that argument number four loses all its weight and passes into oblivion along with the others.

Argument No. 5

Mr. Clymer says that no real Rosicrucians ever admitted that they were members of the Order, and none ever wore any emblem or any token. He says further that the "most ancient and universal law of the legitimate order forbids the wearing of any insignia." (Page 22 of his yellow book).

WEARING NO INSIGNIA

(a) Not only is it untrue that no member of the legitimate order ever wore any insignia—no matter how veiled—but again Mr. Clymer is *insincere* for he forgets that his own records show that he has made quite a point in his work regarding the selling of emblems to his members. On page 3 of one of his issues of the little magazine called "The Initiates" he calls attention to a very profitable regulation in connection with the *sale of the emblems* to be worn by *all members*. It is to the effect that whoever orders—and pays for—one of the emblems "shall do so with the distinct understanding that the price paid for it is not for ownership, but simply for the right to wear it during the term of life and that at the time of parting of the ways" either by resignation, suspension, transition or however, the pin "shall be returned to headquarters." So, once more a contention is shown to be merely a blind criticism to fool the seeker.

MEMBERS UNKNOWN?

(b) Mr. Clymer states that he cannot reveal who gave him his authority, cannot reveal his affiliations with any of the regular branches of the Order in Europe, cannot show any documents or any letters, because **REAL MEMBERS OF THE ORDER DO NOT REVEAL THEIR CONNECTIONS**. (This is from letters sent by him and from investigations made by his former members and others, and repeated in another form on pages 21 and 22 of his yellow book).

This claim in the light of the manuscripts and books of the past quoted on previous pages of this pamphlet of ours, seems strange. Did all of the *real* workers in the Rosicrucian Order in the past refuse to reveal their connections? A hundred books and published manuscripts say "No!" Did Mr. Clymer's predecessor, Dr. Randolph, hide his Rosicrucian greatness? No, he allowed it to be broadcast, even though he gave no statement as to where his "Grand Mastership for the entire world" came from. Does Mr. Clymer hide his connections with what he calls his *real* "Rosicrucian" movement? Not while the mails will bring him

orders for his books and fifty dollar donations. Does he hide the identity of those connected with him and who have been led into his movement with the *hope* and *belief* that is the *real* and *only* Rosicrucian movement? Not at all! He publishes their *names* in his books and in letters attacking other movements, to *involve other persons* in his claims.

Certain it is, he does *not* reveal those names of persons who should be mentioned. His claim that they are not known to one another or to any other Rosicrucian, is evasive, just evasive. So, that settles the second point of argument number five.

Argument No. 6

Mr. Clymer says that he knows the AMORC and other Rosicrucian bodies are wrong, "illegal," and *clandestine*, (really serious charges, if true,) because he, Mr. Clymer, wrote a number of letters to "American Consul Generals" and other Government Consuls in foreign lands, asking them if they *knew* the high officers of the AMORC or other Rosicrucian bodies in Europe and elsewhere, and they replied that they "did not know of this or that Rosicrucian Master, Supreme Master, Imperator or member of the Order." Mr. Clymer says *that settles it*. They do not exist!

NO ANSWER—NO EXISTENCE

(a) We wonder what Mr. Clymer would think if we should write a letter to the French Consul in New York and ask him if he knows of the farmhouse in Pennsylvania where a very "mystic temple" of "Rosicrucians" meets under the direction of *Grand Master Clymer*, and he should write and say: "I do not know of Mr. Clymer, nor the farmhouse, nor anything about Rosicrucians, not even who or what they are." Such an answer is possible from ninety-five per cent of the various Consuls in any country, and unless there is some criminal action pending, some Governmental reason for investigation, they will not delve into matters outside of their routine. There are about seventy-five million people in America *who do not know*

who the Rosicrucians are, and especially where they are located. Keeping in mind that for a great many years all secret societies in Europe and foreign lands have been forced by dangerous situations to keep their meeting places secret—even in the heart of Paris where one has extreme difficulty to locate the national headquarters of the French Masonic body or others—and also keeping in mind that they have less mail coming to them, and always in plain envelopes and without titles, and that those who know will not tell every person who makes a request, especially on letterheads that claim to be from the "Supreme Hierarchy of the R. C." (a title that all who know understand to be bombastic)—keeping in mind these facts, is it any surprise that Mr. Clymer cannot get the kind of replies *he* asks for?

But, there are many members of the AMORC in America who have been abroad and have visited the Rosicrucian branches of Germany, France and other countries and have written their reports over their signatures. More are going each year. They are of the qualification which entitles them to contact the Order *over there*. Mr. Clymer's contention, therefore, that the letters he has disclaim any knowledge of the foreign branches, and thereby prove that such branches do not exist, means nothing.

COULD THIS BE TRUE?

Does Mr. Clymer mean to intimate that there is *no* Rosicrucian Order, *no* high officers, *no* supreme bodies anywhere in the foreign lands? Does he mean to intimate that his organization in America—with no Lodges in any cities, no Temples, no organized form like that of the Order of other periods, no truly national body like AMORC has in all principal cities—is the real and *ONLY* order in the world? Does he mean that his Royal Fraternity Association, which does not have the Rosy Cross as one of its emblems in its yellow book, which does not use the complete or regular name of any Rosicrucian body, is *ALL THAT EXISTS TODAY OF THE OLD, HONORABLE, DIGNIFIED Order Rosae Crucis*? If that is his contention, then all whose parents and grand-

parents were members may justly hang their heads in sorrow and regret, and all the continents of the East and West will have to abandon their hope of Rosicrucian activities.

But, if Mr. Clymer admits that he operates the TRUE AMERICAN branch *exclusively* and in other lands similar TRUE BRANCHES EXIST, then why does he not show some connections with them? Why cannot he locate them with any letters? Why do they leave *his name and movement* out of all their records and histories—even up to the new one published in Paris in 1925? And why is he not invited to attend their international conferences over there? We show such connections.

TOO MANY KNOW

Neither the AMORC throughout the world, nor the AMORC in America alone can be wiped out of existence by the mere statement that letters sent to foreign Consul Generals fail to bring to *one man* in America the information he *requests*. Too many have written to other persons in Europe and received proper answers, and too many persons know of the *actual existence* of many Rosicrucian bodies in the world, for any such claim to be made in these days. So, another one of the very important arguments is settled.

Argument No. 7

Finally we have this very interesting group of points to investigate. We must say that the points now to be considered may seem trivial to a few, but to many hundreds they are important because they deal with a serious charge made by Mr. Clymer.

He contends that the use of the Triangle, *with its point downward*, is proof that the AMORC everywhere is an organization devoted to the study of black magic, and he therefore takes the liberty of labelling AMORC with the significant aspersion "the blacks." He also says that Dr. Randolph was the first man to use the old mystical phrase "Light, Life and Love," as typical of the three points of the Triangle.

THE USE OF THE TRIANGLE

(a) As stated above, we are face to face here with a charge that is *meant to be* very serious, for the president of the Royal Fraternity Association has purposely made this statement for years with the intention of arousing fears, aggravating superstitions, and causing endless unrest and nervous excitement.

Every student of real mysticism is always surprised at Mr. Clymer's statement, however, for all have seen the beautiful *triangle* used in so many ways in connection with religious, sacred, mystical and ancient philosophies, that they cannot understand how they ever overlooked the possibility of it being used in any form as a symbol of black magic and "devils." We all recall that the Jewish symbols contain the two triangles—with points upward and downward—as a sacred symbol, and how other religious bodies have used a similar design.

MANUFACTURED EVIDENCE

Mr. Clymer knew that his statement would be suspected, so he resorted to "documentary evidence" to prove his contention. Not being able to find his contention in any dependable book or manuscript on mysticism or occultism, Mr. Clymer *invented his evidence*, and then quoted it. Here is the *manufactured* evidence he gives on page 208 of his book on the Rosicrucian Order:

" . . . AND WE WISH TO REFER YOU TO E. LEVI, IN HIS 'DOCTRINE AND RITUAL OF MAGIC,' THE MOST AUTHORITATIVE BOOK PUBLISHED.

" 'THE PENTAGRAM (OR TRIANGLE) WITH TWO POINTS IN THE ASCENDANT, REPRESENTS SATAN AS THE GOAT OF THE SABBATH: WHEN ONE POINT IS IN THE ASCENDANT, IT IS THE SIGN OF THE SAVIOUR. THE PENTAGRAM IS THE FIGURE OF THE HUMAN BODY, HAVING THE FOUR LIMBS AND A SINGLE POINT REPRESENTING THE HEAD. A HUMAN FIGURE, HEAD

DOWNWARDS, NATURALLY REPRESENTS A DEMON; THAT IS, INTELLECTUAL SUBVERSION, DISORDER, OR MADNESS.'"

So said Eliphas Levi—nearly! You will note that in the foregoing quotation as given in his book by Mr. Clymer, the words "or Triangle" are inserted on the first line of the quotation, right after the word *Pentagram*. Who put those words there? Why, Mr. Clymer, of course. Why? Because Eliphas Levi was NOT SPEAKING OF ANY TRIANGLE, but the *Pentagram*. You will note that Levi speaks of the four points *representing the limbs* and *one point representing the head* of the human body. Four points and one point, make five points, and no one ever saw a *five pointed triangle*, except Mr. Clymer, when he invents it.

TURNING STARS INTO TRIANGLES

So we turn to the great book by Eliphas Levi, from which Mr. Clymer took some words to invent a new quotation, and we find the true words on page 291—the first page of Chapter V. And, the words "(or Triangle)" are not in the original quotation at all! Then we turn to page 79 of the same book where Mr. Levi devotes a chapter to a description of the Pentagram, and we see a very fine picture of this Five Pointed Star with its peculiar symbols in the centre of the star and part of a human face in the top point of the star. Not by the wildest stretch of the most elastic, and *inventive*, imagination, can we make a triangle out of that *five pointed star*; and even a double, interlaced triangle, would have to have six points!

And on page 144 of the book Levi says this of the Pentagram: "the emblem of the Pentagram, or five pointed star, which is the absolute sign of human intelligence."

You may understand now why Mr. Clymer added the words "(or Triangle)" to another good man's quotation. It was to "bear false witness" with *manufactured* evidence. And in hundreds of books we find the triangle used with points either upward or downward, according to *two phases of manifestation*. The

AMORC claims that the triangle with the point upward is a symbol of *material creation*, as illustrated by the sides of the Great Pyramid; and with the point downward the triangle represents *spiritual manifestation on earth*. Hence the symbol of the Rosicrucians is a triangle with the point downward and the Rosy Cross within it.



THE LAW OF THE TRIANGLE

As just one of hundreds of possible citations, we will take that from the books entitled "The Light of Egypt," by the eminent authority, Thomas H. Burgoyne (Zanoni). In Volume Two, published in Denver, Colorado in 1900, we find on page 77 these words regarding the Triangle or the symbol of the *trine*: "the trine with its apex above, draws its influence from the celestial, and as it condenses and takes on form in the trine of matter, it transmits this same *Divine force* through its apex which points below, to matter." (The italics are ours).

This little revelation of manufactured evidence should settle the one point that would have been serious, if true.

"LIGHT, LIFE AND LOVE"

(b) As for the American branch of the AMORC using the words "Light, Life and Love" as the English form of the old Latin salutation or "greeting on the three points of the Triangle," Mr. Clymer says that this phrase belongs to him, exclusively, and that AMORC is guilty of the act of "plagiarism of the worst kind."

This claim reminds us of the one that he was the first in the world to explain the mystery about *Christian Rosenkreuz*.

As far as we can trace, the phrase, "Light, Life and Love," in either its French, Latin or German wording has been used for centuries. It is so old in fact, that writers of dictionaries of mystical phrases and symbols do not attempt to trace its origin in antiquity. It was unquestionably used in the Christian period.

However, we have some references to it that will show how well known it is in general mystical literature.

There is the book, the subject of mystical symbolism by E. E. Goldsmith. It is a very large and well illustrated compendium. On page 331 we find the phrase of "Light, Life and Love" explained, each word being defined, and part of the explanation quoted from the work of another eminent writer on mystical symbolism, Evelyn Underhill. And Mme. Blavatsky in her *Secret Doctrine* published many years ago attempting to give her oriental understanding of the three Latin words, said that to her they meant "Light, Life and Union," for union was based on harmony, and *love* was the law of harmony. This she interpreted as being one of the three great principles, and she gave the numbers of 3, 4 and 7 to the words of the phrase, just as do all Rosicrucians. Therefore, we fail to see how any one man of today—or any one organization of any religious or mystical nature, could claim the phrase of "Light, Life and Love" as personal property. Such words have never been, *and cannot be*, copyrighted, patented or otherwise held as exclusive property, regardless of whether they appear in a copyright book or not; for the other books containing the same words are also copyrighted, and anyone could use them in a new book tomorrow and have the book (not just three words of the book) copyrighted. The words as a phrase are too old and in too common use in mysticism to be claimed in that way. So that settles the last and final point of the present arguments.

Final Remarks

We have not dealt with *personalities*, for these have no bearing upon the matter and are of no concern. We are dealing strictly with *principles*, and only those principles which bear directly upon the good name, good work, and good intent of the Rosicrucian Order generally in the world.

AMORC in America is well established with its chartered branches in the principal cities, and with hundreds of groups carrying on the work without deviating one iota from the ancient landmarks of: (1) no printed books containing claims of teachings, rituals or secret doctrines; (2) no commercialism of any kind; (3) no sex teachings or questionable discourses for appeal to popular superstitions; (4) Egyptian temples or Lodge rooms in many cities, North, East, South and West, for ritualistic work and ceremonies in connection with the higher phases; (5) the true symbol of the Order for its official emblem—A Gold Cross with ONE Red Rose in its centre—the ancient and only symbol of the Rosicrucian principles; (6) A United States Patent Registration on the Rosy Cross symbol and the name of the organization, Ancient, Mystical Order *Rosae Crucis*. This is the only patent on this name and symbol in America.

WE MAKE THE FINAL CHALLENGE

Not only do the Officers of AMORC in North America sign this little pamphlet of discussion, but since Mr. Clymer claims that he can prove his charges that all Rosicrucian bodies are *clandestine*, *illegal*, and otherwise illegitimate, and defies the *whole wide world* to answer his charges, we have submitted to him the opportunity to prove his statements before a thousand or more persons in one assembly place, and to the rest of the *wide world* through printed matter. Thereby the name and good reputation of the Rosicrucian Order will be defended once again—as in centuries gone by—and thousands set aright who are in doubt.

If Mr. Clymer really has a message for the world that will place the history and rights of the Order beyond any degree of mystery, he

should be given every opportunity to give it; hence in all sincerity, and without any malice or unkindness whatsoever, we have sent to him the following letter arranging for a *debate*. We shall await with interest his reply, and make it known.

Likewise we trust that all our thousands of members and friends will find in this much needed outline of historical facts and citations those points which they have often asked for in connection with the *bibliography* of Rosicrucianism and the *personnel* of its early activities in Europe.

Respectfully submitted,
H. SPENCER LEWIS,
Imperator, AMORC of North America.

Ralph M. Lewis,
Supreme Secretary.
AMORC Administration Building,
Rosicrucian Park, San Jose, Calif.

The Letter

June 8, 1928.

Mr. R. Swinburne Clymer.
Dear Sir:

In your recent yellow booklet, in which you take opportunity to criticise AMORC, and condemn it as illegal, clandestine, and guilty of thievery and plagiarism, you issue a challenge to the whole wide world to disprove the statements contained therein.

You have also stated in letters to newspapers, and to inquirers, that you courted the "strictest investigation." And, for several years, you have written letters to us stating that you would welcome an open investigation of your claims for yourself, and your charges against us.

Therefore, since you now challenge the entire world and thereby include the whole of the United States, we are taking you at your word, and believe that you will not mind traveling a little distance and affording the thousands of seekers and inquirers an opportunity to hear you present your proofs of the charges

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you make against us, and at the same time, support your claims and contentions of your alleged facts.

Therefore, we hereby challenge you to a public debate under the following circumstances: No. 1—that the debate be held in the city of Chicago, because of its central location in this country, and because it is less than half way across this country for you to journey. Or, because you are anxious to control all Rosicrucian activities in California, and have spent considerable money in attempting to influence Californians in their understanding of your sole rights and authority, the debate may take place in the city of San Francisco. You may choose either of these cities.

No. 2—The hall, auditorium, theatre, or other public place for the debate is to be chosen by us to accommodate a thousand persons, or whatever number we believe will attend, and we will pay the entire expenses for the rent of the hall for the night of the debate.

No. 3—You are to argue in person for, and in behalf of your charges and contentions, and the writer of this letter will argue and speak in behalf of AMORC and present counter charges and defense.

No. 4—You are to present for examination to any committees of the audience, or to any dependable, sincere investigator attending the debate, all such letters, documents, records, or papers as will show your exclusive right to maintain and operate the only true Rosicrucian Order in America; and you are to submit for similar examination all such papers, documents, or letters as will prove your charges of illegality and the clandestine nature of AMORC, and its alleged fraudulent activities in America. And you are to bring with you such books of your teachings and lessons as will show that you have the genuine Rosicrucian teachings for sale or distribution through your organization. And, with the provision that you bring these things for examination and presentation, the AMORC will bring similar papers, documents, books, records, lessons, and so forth, for the purpose of disproving your contentions, and at the same time reveal the activities of your or-

ganization and the points of your work, which you have been careful to conceal from all public investigation.

No. 5—And you will permit your speech and argument, as well as my own, to be taken down in shorthand by a staff of efficient stenographers whom we will provide, supplemented by any you wish to provide; and you will also permit your speeches in the debate, and during the entire session to be broadcast by radio, published in the newspapers, and recorded in public magazines.

No. 6—And you will be willing to answer questions submitted by myself on behalf of our organization, or submitted by persons who will attend the debate, just as I will be willing to answer similar questions.

No. 7—Members of our organization, and members of your organization shall have equal and first privilege in filling the seats of the auditorium or hall for the debate.

No. 8—The debate to be held on some weekday night, preferably on a Saturday evening, between the first of October and the first of December; and you may set the date, which date, however, may have to be changed by mutual consent, when the time comes to find the proper hall and make an engagement with the lessee thereof.

No. 9—You are to answer this challenge, and either affirm or deny your intention to comply therewith, by the first day of July.

This letter, with an explanation of why it is being sent to you is being printed by us in a pamphlet, and will be mailed to thousands of persons throughout the United States, Mexico, Canada, and Europe during the next thirty days. *And, if you accept this challenge for a debate, under all of the provisions above stated, and with no exceptions, we will advertise the debate in a number of large public magazines of this country, and through many other channels of nation-wide publicity.*

Of course it should be understood, and would be understood by every sane person, that the documents, papers, and proofs which you are to submit, and which we will submit, will be of a material, concrete form of matter that is tangible enough to be photographed and sensed by the objective faculties of man; and that no spiritual evidence for spiritual authority shall be considered tangible and definite in connection with the material rights and privileges you claim to possess as head of the only real Rosicrucian Order in this country.

Yours very truly,

(Signed) H. SPENCER LEWIS,

Imperator.

CHALLENGE NOT ACCEPTED

NOTE: The foregoing letter was mailed, *registered*, on June 8th, and reached Mr. Clymer June 13th. Did Mr. Clymer accept this opportunity to have the "whole wide world" disprove his statements? Not at all! He promptly returned the challenge marked "Refused." Once again he has shut the door against any methodical, public, sincere investigation of his claims, even though he writes letters to newspapers and persons, and publishes many pamphlets, boastfully stating "we court the strictest investigation."

Hence this booklet—our only method of bringing the facts before the public.